

Creation

Social Science and Humanities

QUARTERLY



CREATION SOCIAL SCIENCE AND HUMANITIES SOCIETY

The Creation Social Science and Humanities Society (CSSHS) was incorporated in Wichita, Kansas, in 1977. The CSSHS is educational, and will promote and disseminate information on the implications of the Biblical creation model of origins for the social sciences and humanities, with emphasis on the development of these disciplines in accordance with the rapidly emerging and increasingly well established natural scientific models of Biblical creation.

This **Quarterly Journal** is directed toward teachers and students of the social sciences and humanities, especially in institutions of higher learning. The CSSHS may also publish books, monographs, and other writings, and sponsor speakers, seminars, and research projects related to its educational purpose.

IRS tax-exempt status was granted December 30, 1977. All contributions are tax-deductible.

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b. persons 18 years old or over, who have held office in another creation-science organization with beliefs substantially identical with those contained in the CSSHS **Statement of Belief**, for at least one year immediately prior to applying for membership in the CSSHS; or who have a commitment to our belief and work clearly evidenced by their record of actual involvement. Voting membership dues are \$12 (foreign, \$13 U.S.) per year.

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Editorial

Dear Readers,

The spring 1982 issue of *Kansas Alumni* contained an article by Edward Wiley who is an assistant curator of Kansas University's Museum of Natural History. Wiley, a convinced evolutionist, makes the following statement regarding the nature of science.

Science is a discipline concerned with the origin of the universe and its inhabitants. In contrast to creationist and other religious interpretations, science attempts to explain the workings and origins of the universe in terms of natural processes, those we can examine in some way. Supernatural notions are replaced by natural explanations when there are data to do so and when there exists a natural mechanism or cause that fits the data.

Needless to say if evolutionists can succeed in selling this definition of science, they will have won the battle to exclude creationist thinking from scientific consideration. But the statement is a parody of true science. In fact, in so far as it represents the thinking of evolutionists generally, it provides clear evidence of the *religious* nature of evolutionism. It assumes that the ultimate reality of the universe is materialistic and naturalistic — a position which is every bit as religious as belief in God and the spiritual realm. The statement reflects the very common "shrinking iceberg" view of scientific explanation that I discussed in the Fall 1979 *CSSHQ* editorial:

... I used to think of the mysteries of life and creation as existing upon a gradually shrinking iceberg. The sea surrounding the berg was the sea of cold, materialistic, scientific fact. No free will, no truth, no beauty, no value, no meaning — just brute deterministic reality. Science it seemed was destined to explain if not in fact yet certainly in principle every single thing.

But Biblical creationists need to get clear in their minds and keep emphasizing the important point that science cannot deal with origins in any ultimate sense. Nor does it in any sense pertain to a refutation of the existence of God and the supernatural. Science deals with matter and motion, it doesn't explain their origin. Wiley's evolutionary assumption that matter is eternal and constitutes the basic reality of the universe is not "dealing with its origins" scientifically. All human endeavors including science start with assumptions. But the assumption is distinct from the endeavor and does not define it or have a place in its definition. (It may be argued that certain assumptions — for example, the assumption of orderly and consistent cause-effect relationships — are essential to successful scientific endeavor, but the assumptions are nevertheless not part of the definition.)

Creationists also need to keep in mind that the relationship of man to the physical universe is not the same as the relationship of God to the physical universe. God's relationship to the creation is *personal*. He did not engineer it into existence; He spoke it personally into existence (Gen. 1). The relationship of fallen man, on the other hand, is *impersonal*. God speaks personally to the

wind to call it into existence, and then after it exists he speaks personally to it rebuking it to calmness (Luke 6:24). In similar and perfectly logical manner, stones could speak to Him or for Him (Luke 19:40). The relationship of fallen man to the created universe is impersonal and best exemplified by science. Man gains control or dominion over creation by learning "how it works" (i.e. discovering regularities of function and interaction between created identities). The most successful way of doing this has been the careful and systematic study which we call science. Man deals with river beds and sea shores in impersonal and mechanical terms of elevation, specific gravity and viscosity of water. God deals with them personally saying to them directly, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed" (Job 38:11).

In conclusion, Wiley's assertion that science replaces "supernatural notions" with "natural explanations" totally misses the mark. The two are distinct and reflect the difference in the relationship of God to His creation and the creature man to the rest of God's creation. The former is personal and spontaneous, the latter impersonal and mechanical. In Christ, fallen man in principle enters into a personal relationship not only with God Himself but with the whole of creation as well. By faith, though yet as children, we like Christ Himself are at home in the universe. Blessed be the gospel. Amen.

Paul D. Ackerman

NOTICE TO CSSHS MEMBERS AND TO SUBSCRIBERS OF THE CSSH QUARTERLY

Memberships and subscriptions expire in September, 1982.

Unless your membership or subscription is renewed by SEPTEMBER 30, 1982, the Fall 1982 issue of the *CSSH Quarterly* (Vol. V, No. 1 issue) will be the last issue you receive.

Please send in your membership renewal (\$12; \$13 U.S. if you reside outside the U.S.A.) or subscription renewal (\$14; \$15 U.S. for subscribers residing outside the U.S.A.) as soon as possible before September 30, 1982. Thank you.

Letters and Comments

Dear Editor:

Thank you for the splendid and helpful review of the "other kind" of evolutionists ("The Ultimate Evolutionist Model" by Ellen Myers, Summer, 1982). It is a segment of the field not often covered in our preoccupation with the truly scientific and the truly creationist perspectives.

Sincerely,
James O. Buswell III
Dean of Graduate Studies
William Carey International University
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Pasadena, CA 91104

I appreciate the information contained in the quarterly . . .

Being in an isolated part of the earth so far as large reference libraries are concerned any material such as the quarterly is much appreciated and certainly will be used as and when necessary.

Yours in His wonderful victory,
Rev'd Albert E. Bennett
P.O. Box 2585
Smithers, B.C.
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ANNOUNCEMENT

One of our CSSHS contact members, R. Steven Harris, is also the director of an organization called Scripture Over All Scholarship. Mr. Harris has asked us to announce that a number of cassette tapes are available for purchase on topics that might be of interest to CSSHQ readers. S.O.A.S. also offers correspondence instruction in Biblical Scientific Creationism. For more information contact:

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Denying True Reality — Mystic Evolutionism in Practice

Ellen Myers

A "great awakening" is taking place today among some leading evolutionists. They see and admit that the Darwinian evolutionist theory does not deal with the world which is but rather with a make-believe world invented to discredit belief in the Creator-God of the Bible. Three such leading evolutionists are astronomers Sir Fred Hoyle and Chandra Wickramasinghe and paleontologist Colin Patterson of England. Hoyle and Wickramasinghe came to believe in God as the only possible explanation of the origins of life because "the probability of life originating at random is so utterly minuscule as to make it absurd."¹ Hoyle said he was "at a loss to understand biologists' widespread compulsion to deny what seems to me to be obvious." Wickramasinghe even agreed to testify in support of the State of Arkansas in the recent court trial over that state's balanced treatment act of creation and evolution in its schools.

Most amazing are statements made by Colin Patterson of the British Museum of Natural History in an address he delivered on November 5, 1981 at the American Museum of Natural History to a select group of about fifty specialists interested in the subject of origins. He called contemporary evolutionary theory of the Darwinian type "an anti-theory, a void that has the function of knowledge but conveys none . . . Explanatory value of the hypothesis of common ancestry is nil. . . evolution not only conveys no knowledge but seems to somehow convey anti-knowledge, apparent knowledge which is harmful to systematics."² From the most recent data, not yet published, on amino acid similarities in various animals Dr. Patterson showed in case after case that evolution theory made the wrong predictions. He concluded that basing one's systematics on evolution will give bad systematics, and that therefore he and many other systematics specialists base their classification system not upon ancestry but upon similarities in structures. Similarities in structures, of course, are precisely what creationists predict and explain on the grounds of the Creator-Designer using homologous designs. *In practice* the creationist "model" is vindicated. This is nothing new; noted Canadian entomologist William R. Thompson, F.R.S., pointed out in his preface to the 1956 Everyman edition of *The Origin of Species* that Darwinism stands contradicted by the fact that "the taxonomic system as a whole . . . appears as an orderly arrangement of clear-cut entities which are clear cut because they are separated by gaps"³ and "the persistence of a few common fundamental structural plans. . . the animal world . . . can be divided into some ten great groups or phyla . . . stable and definable entities from the taxonomic standpoint."⁴

While such awakening (Patterson even strikingly speaks of waking up one morning to face the truth about the cognitive void of the evolutionary theory) may or may not eventually lead to belief in a Creator-God, who may or may not

be perceived to be the God of the Bible, it does lead to recognition of the evolutionary world view as non-scientific to say the least, and as mystic, basically escapist make-believe fantasy to say the most. It is escapist because it will not face the real world, created, sustained and governed by the God of the Bible Whose creative decree is not subject to the wishful thinking of any creature. It is now becoming revealed as such, and those who have hitherto been able to nourish their faith in a Godless universe through the evolutionist myth are left starving, or naked as the Emperor in the children's fairy tale. Some, like Dr. Kenyon of San Francisco State College⁵ or, to a lesser degree, Sir Fred Hoyle and Chandra Wickramasinghe, face the true factual reality and its Maker. Others, like the biologists "denying the obvious" mentioned by Hoyle, cling to their Darwinian mystique. Yet others, like Stephen Jay Gould and Niles Eldredge, substitute other would-be scientific theories for the discarded one.

It is at this point that the dividing line between superficially "scientific" positivist evolutionism, and explicitly "vitalist", "forces" or mystical-occult evolutionism is also becoming revealed as one of degree rather than kind. In a very perceptive article from the Biblical Christian perspective, Brooks Alexander writes:

Rationalist secularism and occult mysticism . . . have no inherent barriers against . . . syncretism . . . As those two world views strive with one another, they tend to mingle . . . Soon it becomes impossible to say whether a given movement, trend or school of thought is a secular impulse that has absorbed Eastern/occult values, or an Eastern/occult teaching that has dressed itself in secular language. . . .

Secular humanism thus readily escalates to a form of cosmic humanism. Occult philosophy is humanism taken to its logical conclusion. . . . Secular humanism and cosmic humanism thus can be seen as points along a spectrum of connected beliefs rather than as opposed ideologies. For that reason, the two world views will begin more and more to resemble one another. Thus distinctions between them will become increasingly blurred, which is only to be expected since most of them were illusory to begin with.⁶

This author has shown the affinities between positivist and mystic evolutionism in previous articles.⁷ It remains to be pointed out that the "make-believe" mentality now obvious in positivistic (Darwinian) evolutionism is also at the root, and revealed in the practice, of mystic-occult evolutionism in its various manifestations, such as "vitalistic evolution", "evolution by purposive forces", pantheistic-monist mysticism, and their subgroups. It is ironical that positivistic (Darwinian) evolutionists have been rejecting their mystic-occult evolutionist brethren because mystic evolutionism could not be empirically proved and must therefore be wishful thinking! This rejection was, I believe, a remnant of the kind of skepticism which is but a form of the honest and basically humble love of truth essential to salvation by true reality/Truth, reminiscent of the "show-me" attitude of Doubting Thomas the Apostle of Christ. Remaining skeptical toward mystic evolutionism seems to show some element of healthy-mindedness or common sense.⁸ For the degree of wishful thinking within mystic evolutionism is quite incredible, and in practice borders upon certifiable insanity defined as wilful and conscious denial and distortion of true reality.

Let me illustrate by way of concrete example. Some time ago a friend of mine was locked up in a psychiatric ward. She had become so attracted to a married man that she daydreamed herself into the fixed idea that he reciprocated her feelings, would divorce his wife and marry her, without any evidence whatsoever in the man's behavior. Soon she kept saying with dogged and baffling intensity that her daydream would certainly occur. Yet she also knew this could happen only at the cost of treason to the man's wife (the true meaning of adultery). Eventually she withdrew into a totally isolated, subjective world of make-believe "reality" where her fantasy was fulfilled at no cost. Thanks to God's grace and Biblical counseling she was finally enabled to confront true reality and to abandon her fantasy. Today she is functioning, productive, sane and at peace; her deep and rightful womanly desire for love and marriage has been placed under Christ's easy yoke, God's will exercised within God's law.

Now my friend's substitution of an imaginary, subjective "reality", and denial of true reality under God's eternally settled law expressing His eternally faithful and unchanging character, is quite similar to certain techniques now taught and practiced as part of pantheist-monist mysticism, belief in evolution by purposive "forces", and their offspring, the "human potential movement." Consider, for example, the system of "confluent education" recently introduced in the public schools of Los Angeles. Its author, Dr. Beverly Galyean, bases it upon the following belief:

Once we begin to see that we are all God . . . then I think the whole purpose of human life is to reown the Godlikeness within us . . . and when we do that, we create back to that old, that essential oneness which is consciousness.⁹

Under this system, first-grade children are told to imagine that the sun is shining directly into their eyes, but "despite its strength the sun's brightness doesn't hurt them."¹⁰ They are told to picture themselves full of light and containing all of the light in the universe.

With that light, the teacher says, they now feel at peace — they are perfect. As they return from this fantasy journey, the children are reminded that they are intelligent, magnificent, and that they contain all of the wisdom of the universe within themselves. . . .

"I am a perfect person and student" is an expression which children are instructed to repeat to themselves frequently. The child can tap into this universal mind and receive advice, information and help from it.

This is usually done through meditation and contact with *spirit guides*.¹¹

It would seem obvious to anyone attempting to prepare children for successful functioning in the real world that some very serious misconceptions are instilled here, quite apart from the more sinister implications of teaching contact with a "universal mind" and "spirit guides." Part of a truly beneficial and maturing education is to learn to accept oneself as one really is, with one's real limitations and real (not imaginary) strengths. No, children are not necessarily intelligent, "magnificent" and all-wise! No one is. It is, to put it bluntly, lying nonsense to repeat to oneself frequently that one is "a perfect person and student." The very next failure mercifully destroys this illusion in all but those who will not see — and equally mercifully, most first-graders still do want to see.¹² It is in itself a sign of the spirit of our time that this obvious truth about human fallibility (not to mention sinfulness) is seemingly disregarded by

many educators. Frances Adeney writes:

As an educator, I attended three conferences which included confluent education workshops led by Dr. Galyean. In 1980, the Society for Accelerated Learning and Teaching sponsored a convention, "Education in the 80's." Well over three-fourths of the participants in Galyean's sessions were public school personnel. The Mandala Conference, a huge gathering of New Age proponents, sponsors four days of education workshops at their annual convention in San Diego, which I attended in 1980 and 1981. Hundreds of public school educators participate in this Eastern-oriented program. At both conventions, participants responded enthusiastically to Galyean's workshops, voicing no criticism of the program or its ties with Eastern/occult philosophy.¹³

It may astonish the reader who believes that religion is excluded from public school instruction that this supposedly ironclad principle does not hold in actual practice. Adeney also reports:

Galyean pointed out that many schools are quite open to overtly religious technologies such as meditation. In more conservative areas it is necessary to use euphemistic terms such as *centering* and *focusing* to describe meditation. . . . First graders are introduced to spirit guides although Galyean remarked that "Of course we don't call them that in the public schools. We call them imaginary guides."¹⁴

The "centering" and "focusing" techniques which form part of Dr. Galyean's "confluent education" system are also described in detail and warmly recommended in a book addressed to young parents, *How to Help Your Child Have a Spiritual Life*, by Annette Hollander, M.D. This book was first published in April 1980, became a selection of the Young Parents Book Club in October 1980, and has been issued in a Bantam paperback edition for mass distribution in January 1982 (I picked up my copy on the shelves of my friendly neighborhood supermarket). The front page tells us that the author drew from the insights of the human potential movement. In a chapter entitled "Many Ways of Knowing" we are told:

"Centering" techniques offer more than relaxation . . . It has to do with contacting a core of inner strength in ourselves that is always there, whether or not we are *doing* anything. It is the place from which we move.¹⁵

The book is brimful with listings of resource materials and addresses of organizations belonging to the "human potential movement", and espousing beliefs of pantheist mysticism, "forces" evolutionism and "cosmic consciousness." The "third-force" school of psychology initiated by Abraham Maslow, and "fourth-force" transpersonal psychology are the basis for many recommendations. "Forces" evolutionism is represented among other sources by Marilyn Ferguson's *The Aquarian Conspiracy*,¹⁶ and Rudolf Steiner's *The Education of the Child and Ancient Mirrors of Womanhood: Our Goddess and Heroine Heritage*.¹⁷ The work of two famous psychologists of the "stages of psychological and moral development" theory (evolutionist in nature), Jean Piaget and Lawrence Kohlberg, are also heavily drawn upon and recommended for further study.

We would be guilty of make-believe ourselves if we disregarded the impact of the wide circulation and implementation of the above described materials. While I was preparing this article, a young nursing student friend told me of

meditation-fantasy-“centering” techniques taught in one of her classes at a Catholic hospital of “orthodox-conservative” reputation by a nun-teacher preaching belief in “good forces” and their influence. Add to these teachings imposed upon captive student audiences the incalculable impact of mystic-evolutionist movies, comics, books of fiction and non-fiction, seminars and yes, sermons — and you see that the outworking of mystic evolutionism in its various forms is all around us, our loved ones, our friends, children and grandchildren today. The true reality of God’s creation, in which man must breathe oxygen and eat and drink to survive, and cannot survive on hydrogen, rocks and total lack of liquids; the true reality which is just as hard-and-fast in its God-given *moral* law whose fulfillment alone is true love; the true reality in which some men are intelligent while others are dull or retarded, in which there is real pain, real evil and real loss through real sin; the true reality of that which by virtue of Biblical creation is-what-it-is, and is not what it is not, and cannot be wished into becoming other than that which it is or is not — that reality is denied by the evolutionist myth-makers.

The antidote is clear and uncompromising presentation by word, and most importantly, by concrete practice moment by moment, of the good news of our God’s creation of all things *ex nihilo*, and hence of His *sovereignty* which allows us true discernment between the true and the false, the right and the wrong, that which is, and that which is not. The Christian can speak of this God’s *grace* in Christ which redeems and restores us to His true reality, saving us from our sins of rebelliously substituting our own subjective make-believe “reality” for His true one. While the confrontation dates back to the Serpent in Eden, it has perhaps never again been so widespread and clear-cut as today. The rise of Biblical creationism in our generation is no accident; like Queen Esther in the day of Haman, it has been prepared “for such a day as this.”

NOTES

¹ Quoted in Luther D. Sunderland, “Prominent British Scientists Abandon Evolution”, in *Bible-Science Newsletter*, Vol. 20, No. 2, (Minneapolis, MN) February, 1982.

² *Ibid.*

³ Professor W.R. Thompson, F.R.S., *New Challenging Introduction to the Origin on Species* (Everyman Library No. 811, 1956), reprinted by the British Evolution Protest Movement, 1967, 13. Copies obtainable from Bible-Science Association, 2911 E. 42nd Street, Minneapolis, MN 55406.

⁴ *Ibid.*

⁵ *CSSH Quarterly*, Vol. III, No. 3, (Spring 1981), 27.

⁶ Brooks Alexander, “The Rise of Cosmic Humanism: What is Religion?”, *S.C.P. Journal*, Vol. 5, No. 1 (Winter 1981-82), (Spiritual Counterfeits Project, P.O. Box 2418, Berkeley, CA 94702), 2.

This entire issue of the *S.C.P. Journal*, entitled “Empowering the Self: A Look at the Human Potential Movement”, is full of important information no creationist Christian, or for that matter no one interested in the human potential movement as educator or counselor, should be without. Write for a free copy to the address given above. We recommend a contribution of at least \$2 to cover cost and postage.

⁷ Ellen Myers, “Pantheist Mysticism vs. Created Reality” in *CSSH Quarterly*,

Vol. IV, No. 3 (Spring 1982), and "The Ultimate Evolutionist Model: Evolution by Purposive 'Forces'" in *CSSH Quarterly*, Vol. IV, No. 4 (Summer 1982).

- ⁸ For a similar assessment, cf. the character of "MacPhee" in C.S. Lewis, *That Hideous Strength* (New York: Macmillan Company, 1946, Tenth Printing 1971), *passim*.

C.S. Lewis also writes the following prophetic description of what we are seeing now in the rise of mystic evolutionism:

"The physical sciences, good and innocent in themselves, had already . . . begun to be warped, had been subtly maneuvered in a certain direction. Despair of objective truth had been increasingly insinuated into the scientists; indifference to it, and a concentration upon mere power, had been the result. Babble about the *élan vital* and flirtations with panpsychism were bidding fair to restore the *Anima Mundi* of the magicians. Dreams of the far future destiny of man were dragging up from its shallow and unquiet grave the old dream of Man as God." (*That Hideous Strength*, 203)

- ⁹ Quoted in Frances Adeney, "Educators Look East", in *S.C.P. Journal*, Vol. 5, No. 1 (Winter 1981-82), (Spiritual Counterfeits Project, P.O. Box 2418, Berkeley, CA 94702), 29.
- ¹⁰ *Ibid.*, 28
- ¹¹ *Ibid.*, 29
- ¹² The author's 12-year old daughter Rebecca, who has Downs' Syndrome and an I.Q. of around 40, indignantly retorts, "I am NOT smart" if anyone tries to praise her for supposed smartness. I have learned greatly through and from her; not least is the great truth that ■ *true* assessment of ourselves is essential to *true* appreciation of and gratitude for the true love of our Father in Heaven, and of our charitable fellow men, for us as we really are. How blessed in the gift of childlike humility granted by love of the truth!
- ¹³ Adeney, *op. cit.*, 30.
- ¹⁴ *Ibid.*
- ¹⁵ Annette Hollander, M.D., *How To Help Your Child Have a Spiritual Life*, (New York: Bantam Books edition, January 1982), 46.
- ¹⁶ For an examination of this book, see Ellen Myers, *op. cit.* in *CSSH Quarterly*, Vol. IV, No. 3 (Spring 1982), and *op. cit.* in *CSSH Quarterly*, Vol. IV, No. 4 (Summer 1982).
- ¹⁷ For an examination of Rudolf Steiner and his mystic evolutionist school of thought known as "anthroposophy", see Ellen Myers, "The Ultimate Evolutionist Model: Evolution by Purposive 'Forces'" in *CSSH Quarterly*, Vol. IV, No. 4 (Summer 1982).

What Is Religion?

Jerry Bergman

A prominent concern of educators in both public and private schools, colleges and universities is academic freedom. Academic freedom is permission for instructors to teach what they feel is the truth about reality in an intellectually honest and reasonable way. However, a conflict over academic freedom has recently emerged between proponents of secular humanism and those who accept the Biblical or traditional Christian world view.

The Christian view is based on belief that God made mankind in His image, and that through the Scriptures He communicates to us principles, concepts and data needed to construct an accurate understanding of ourselves, others and our world. Secular humanism is based on the belief that God is a myth created by man as a projection of his own mind, and that the mind of man is the final arbiter of morality and the only source of information about ourselves and our world.

In the public schools, secular humanists are often allowed to spend a great deal of time presenting their position to students. On the other hand, Christians are discouraged from presenting their position because, it is felt, they are teaching religion. Many educators assume it is illegal to teach from a Christian perspective because this is a violation of separation of church and state. In this controversy, the position of the secular humanists is thought of as nonreligious and the Christian position as religious. Thus, since the humanist's position is labeled nonreligious or secular, it can be taught, and the other side, because it is labeled religious, cannot.

For example, many teachers feel it is legal to present arguments against creation and in favor of evolution. It is often considered inappropriate though, to criticize the theory of evolution, let alone present the creationist position. Rarely do high school or college textbooks discuss the many criticisms and serious problems in evolutionary theory, although this may be changing.

Labeling creation as "religion" and thus condemning its teaching is problematic because it is very difficult to specifically define "religion." Robertson (1977:365-366) notes that:

Religion is a universal social institution, but it takes a multitude of forms. There are thousands of religions in the modern world, and as many ways of expressing religious faith. Believers may worship gods, ancestors, and totems; they may practice solitary meditation, mass frenzy, and solemn prayer. The great variety of religious beliefs makes 'religion' very difficult to define. Sociologists have offered hundreds of definitions in the past, but many of their attempts have been biased by ethnocentric Judeo-Christian ideas about religion. The Western religious tradition contains a number of central beliefs: that there exists one supreme being or God; that God created the universe . . . however, this particular

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combination of beliefs is very rare. Many religions do not believe in a supreme being, and many do not believe in gods at all. Several religions do not include beliefs about the origins of the universe and life; these problems are dealt with instead in non-religious myth. Many religions assume that the gods assume little or no interest in human affairs. Many have almost nothing to say about life after death — perhaps most — do not make any connection between earthly morality and one's fate beyond the grave.

Robertson concludes with a functional definition of religion as "a system of communally held beliefs and practices." This definition would include what is normally viewed as "the scientific perspective" or scientism as well as secular humanism.

Yinger (1970: 6), the eminent sociologist of religion, contends that "there is no sharp dividing line" between the religious and non-religious, and thus there can be no clear definition. Bellah (1964: 358) notes that "religion is ■ set of symbolic forms and acts which relate man to the ultimate condition of his existence." This definition certainly extends the concept to cover non-theistic philosophies of life such as materialism, naturalism etc. In the same vein Opitz (1981: 740) has made the following statement regarding the meaning of religion:

Your religion is the fundamental way you approach, understand, and evaluate all subjects. It consists of your first principles, the truths you regard as self-evident, the basic axioms you take for granted, and through which you view everything else. Your religion colors your outlook upon the universe, affecting the way you look upon life, your relation to other people, your treatment of things . . . (for this reason) I shall . . . use the term as equivalent to world-view, or Weltanschauung. Everyone entertains some image of the entire scheme of things, ■ mental picture of what the totality — in the final analysis — is like. Some have pictured the universe as an immense and intricate piece of clock-work, a mechanism; others regard it as ■ gigantic organism, or as the great ocean of being, or as a featureless Absolute. Everyone operates in terms of some image of the nature-of-things, for to be human is to be ■ metaphysician.

Robertson (1977: 371) notes that "all societies need" some shared set of beliefs. Although religion fulfills this function, other belief systems may be *functionally equivalent*. Many such belief systems have been developed. Examples might include facsimism, communism, the "hippie" or counter culture movement, secular humanism, scientism, the so-called Aquarian Conspiracy, and even psychotherapeutic systems. Some sociologists believe that these and other beliefs fulfill the function of religions so well that they can be regarded as "religions."

Robertson notes that many belief systems which are not traditionally regarded as religions, are clearly such. For example, Communism has a founding prophet (Karl Marx), a sacred text (the works of Marx, Engels, Mao and Trotsky), saints who were martyred for the cause (Che Guevara), shrines (the tomb of Lenin in Moscow), and claims of access to ultimate truth. Communism also regards all other views as false. For this reason, it is hostile towards other political parties and religions. Communism also claims to be able to explain suffering, is future oriented, and offers a vision of the better life

based on its own moral command: "From each according to his ability, to each according to his needs." Communism also has missionaries in the field who work to convert the world to its principles and, according to Robertson, (1977: 371) "the experience of conversion to communism can be similar to conversion to a new religion."

Given this vagueness, Yinger concludes that religion "can be defined as a system of beliefs and practices by means of which a group of people struggles with [the] ultimate problems (the problems of origins, the purpose and meaning of life, what is right and wrong, etc.) of human life." Certainly evolutionary secular humanism would be a religion according to this definition.

For the humanistic and liberal establishment to label ideas which are counter to their general world view as "religious" and thus off-limits to teachers is both unfair and pernicious. Virtually any belief can be labeled "religious." It is generally considered appropriate for schools to teach "thou shalt not steal, lie or murder," but inappropriate for them to teach "thou shalt not commit adultery" or "take the name of God in vain." The first three prohibitions are not considered religious, but the last two are. Yet the above are all part of the most basic religious law known to the Western world, the Ten Commandments. Many concepts and most moral precepts usually taught in the school have a religious origin. Included would be the goal of treating others as one would like to be treated, the need to take an occasional break from one's work, to be balanced in all things, and the desirability of being fair to all people.

One of the most ambitious causes of the liberal establishment in recent years has been to insure equal rights for all peoples. Yet this idea was espoused as a religious goal in the writings of the Christian Scriptures almost 2,000 years ago. Before the current equal rights trend, this idea would probably have been considered religious and therefore could not have been taught in the schools. Now that the liberals espouse this cause, it is no longer seen as a religious, but a secular idea. Thus, we can now teach the Biblical concept of racial and individual equality, dignity and worth. There is in all this something that is deeply inconsistent and unfair.

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Psychology as a Science

Paul D. Ackerman

Psychology is a discipline which seeks to study the thoughts and actions of man (as well as the behavior of animals) in a scientific way. If one is to understand exactly what this means a clear definition of science is required. Science is a marvelous development in the history of human thought. It has wrought amazing benefits and wonders for the modern world. Using science as a tool man has been able to unlock innumerable mysteries. In turn these discoveries coupled with reflected technological advances have allowed a tremendous degree of dominion over the physical world. It is indeed an age of miracles. In diverse areas such as medicine, agriculture, information processing, transportation, personal comfort and energy saving devices and most recently space exploration, we have come to routinely accept a myriad of wonders undreamed of in ancient times. What is that tool called "science" which has allowed such developments?

In a word it is actually something quite simple. Profound things often are. Stated in its most basic form science might be defined as a "closer and more careful look." Abraham Kaplan has defined it as follows:

Scientific observation is deliberate search, carried out with care and forethought, as contrasted with the casual and largely passive perceptions of everyday life. It is this deliberateness and control of the process of observation that is distinctive of science . . . (p. 126).¹

There are a number of advantages of this relatively simple definition. For one thing it covers the domain of activities in disciplines as diverse as chemistry and astronomy which are normally called scientific. More conservative definitions which limit the term "science" to research involving controlled manipulation and experimentation do not achieve this match. Observational astronomy for example is normally thought of as science yet in this field controlled experiments are seldom possible. It is also clear that under the Kaplan definition, psychology could qualify as a science.

More importantly, this definition puts scientific endeavor clearly on a continuum with other human endeavors. All of us engage in careful observation at various times. "Scientific" observation is an extension and systematization of normal everyday observation.

When science is viewed as basically involving a "closer look" some of its characteristics become apparent. For one thing there are some things that scientific observation is well suited for and some things it isn't. One might illustrate with an analogy of normal vision as compared to the view of things through a powerful telescope. The telescopic view stands for that view provided by science. It is marvelous for certain kinds of jobs. It enables us to see things that would otherwise go completely unnoticed. Yet there are obvious limitations. *Telescopic visions complements and enriches normal vision — it doesn't replace it.* No one would suggest either that all the telescopes should be destroyed or that everyone all the time should walk around with telescopic glasses. So it is with science and the view of the world it supplies. The

limitations, uncertainties, pitfalls inherent in man as man are still irrevocably and inevitably present in all his inquiries including those which we call scientific. Wise human decisions will of course take into account all pertinent facts provided by science, but nevertheless the prime focus for the decision maker will be man's "ordinary vision." Science viewed in this way does not really threaten the domains of common sense, art, religion, etc. though it may enhance, improve and even correct them. There is nothing magic about science. There is nothing to worship in science.

Limitations of Science

There are two basic limitations in the scientific enterprise. The first relates to the limits of science itself. The second relates to the limitations of the individuals who conduct scientific investigations. Science itself is limited in the sense that it requires repeated, controlled observation. Thus there can be no scientific knowledge about things which cannot be observed in a repeated and controlled manner. This requirement might be called the "contact control principle". The scientist must have contact control with the object of his inquiry either in the sense of being able to manipulate occurrences of the phenomenon to be studied or in the lesser sense of being able to reliably predict the conditions under which it can be passively observed. Without this contact control there can be no science.

To appreciate this limitation consider the following situation. Assume that a group of the world's greatest scientists are relaxing on a fishing trip in a small boat on the lake at Loch Ness, Scotland. Further assume that the Loch Ness Monster suddenly and unexpectedly rises up out of the deep right beside their boat and gobbles up the morning's catch. We have assumed that the monster is quite real. The scientists are not hallucinating. Their fish are really gone. Nevertheless, in a scientific sense the monster does not exist, and the enterprise of science would continue to be conducted as though there were no monster. In order to prove and study the existence of the monster in a scientific sense contact control would have to be established. In fact, the scientific expeditions to Loch Ness have always been geared to accomplish that very thing. Remember that some expeditions have brought back what appear to be photographs of the monster. Yet its existence is not scientifically established until we not only have photographs but also enough information so scientists can reliably get additional photos if not whenever they wish at least at predictable times or intervals. When this can be done contact control has been established, and scientists can proceed at will to engage in repeated and controlled scientific observation of the Loch Ness Monster.

Because of this need for contact control many areas of psychology are questionable as science. When the person as a whole becomes the focus of study there is a very real doubt as to whether contact control is possible. The subject may try to disguise himself and reveal only what he chooses. Psychologists, of course, do what they can to insure contact control of the subject, but it can never be certain. In many areas of personality research and social psychology the psychologist cannot be sure the subject is being open and candid. In applied settings the situation can be much worse. Criminals, for example, may try to "con" a psychologist into believing a very self-serving view of the criminal's personality. A recent dramatic example occurred in Wichita, Kansas where a respectable, middle-aged woman led police on a three

year wild-geese-chase looking for a man who was supposedly threatening her life. A psychologist examined her on a number of occasions and even hypnotized her to produce a composite drawing of the attacker. It turned out there was no attacker. The woman had fooled the police, her own husband, neighbors and friends for over three years. She had also completely fooled her psychologist. If contact control with persons as persons is not possible, then a science of persons as persons is not possible.

The second fundamental limitation of science relates to the fallibility of the individuals who practice it. The factor of human error, bias and general fallibility cannot be removed from the scientific enterprise. The research literature of psychology abounds with examples of how values, beliefs, culture, etc. can all work to bias and distort a person's perception and judgement. Such evidence relates, of course, to all individuals including those who practice science. In fact, the history of research on perceptual bias can be traced back to an event in 1796 in which a famous astronomer named Maskelyne found he was unable to attain observational agreement with a research assistant named Kinnebrook.² They were recording stellar transits for purposes of clock calibration, so the utmost accuracy was mandatory. Nevertheless, and in spite of their efforts, a systematic discrepancy of about a half-second persisted between their observations. The unfortunate Mr. Kinnebrook lost his job.

About 20 years later another astronomer named Bessel heard of the Maskelyne-Kinnebrook incident and began an investigation which established that such discrepancies were typical and unavoidable *for all observers*. Mr. Kinnebrook had been dismissed unjustly. This difference between observers became known as the "personal equation", and it is as important in the history of psychology as it is in the history of astronomy.

Modern psychological research has gone far beyond the narrow focus of the "personal equation" in establishing the wide range of ways perceptual judgements can be affected by personal biases and idiosyncrasies. In one famous experiment a psychologist had subjects from different cultures wear special stereoscopic glasses that presented a completely different scene to each of their eyes.³ One picture was familiar and relevant to the subject's own culture and the other wasn't. What would the subjects report seeing? Answer: The scene from their own culture. Most subjects were aware of the other picture and could describe it if given time, but few did not even report an awareness of the culturally discrepant picture.

In another perception experiment, Ivo Kohler had subjects wear special prism glasses that distorted vision such that a straight line would appear curved.⁴ After a time the subjects' perception adjusted so that the curved lines appeared straight. Later when the glasses were removed straight lines now appeared to be curved in the opposite direction for a period of time until the subjects were able to readjust to normal vision. Similarly Stratton⁵ and later Snyder and Pronko⁶ had subjects wear inverting lens glasses that made the world appear upside down. After a period of adjustment the world began to appear normal to them. In the Snyder and Pronko study a man wore the inverting glasses for an incredible 30 days. When the glasses were finally removed the subject had to endure an uncomfortable period of adjustment back to normal vision in the same way he had earlier experienced in adjusting to the upside-down world of the special glasses.

More directly focused on the scientific enterprise itself, Robert Rosenthal conducted a famous series of experiments that documented the effect experimenter bias and expectancy can have on the actual results of experiments.⁷ For instance, rats randomly assigned to groups designated as "bright" actually learned to run a maze more rapidly than identical rats designated as "dull." Other studies documented similar influences of expectations on results obtained in judgment task studies with human subjects. Although the danger of expectancy bias effects is no doubt greater in social science as opposed to natural science disciplines, there is evidence that the problem exists there as well.

. . . One tends to see what one expects to see. It is a matter of programming. Indeed, it is a rare geomorphologist who has not shared the well-known experience of the paleontologist who was unable to find fossils in unfossiliferous, non-marine deposits until word was circulated that some marine fossils had been found. After that it was easy. Thus the initial delineation of the problem tends to determine what theory will be followed and what observations will be made. . . .⁸

This lament is reminiscent of a classic memory experiment by Carmichael, Hogan and Walter in which ambiguous pictures were given alternate labels.⁹ Later when subjects were asked to draw the simple original stimulus figures it was found that there was a tendency to distort the drawing in the direction of the label that had been paired with it. Thus a figure which was drawn somewhat ambiguously between a four and a seven was redrawn to look more like a seven if it had been labeled as such originally.

Finally, psychological research documents that peer conformity pressure can be a very potent influence on all manner of human activity including scientific research. Classic studies by Solomon Asch¹⁰ and later David Crutchfield¹¹ presented subjects with simple line judgement tasks. After a number of easy and apparent problems in which the subject found himself in agreement with supposed other judges, he was suddenly confronted with a surprising dilemma. The answer to the line judgment task again appeared completely obvious but now the other judges were unanimous in selecting an incorrect alternative. In a surprising percentage of cases (about 2/3 of all subjects at least once) the subjects yielded to the conformity pressure and went along with the spurious majority. Cases of actual misreporting of evidence and data fraud have been uncovered a number of times in recent years. There was for example the celebrated case of the Piltdown man. Piltdown is a place in England where a skull was reportedly discovered. Hundreds of doctoral dissertations and studies were conducted on these few bones purported to be an evolutionary "missing link." It turned out that the skull was a total fraud. More recently there has been the sad case of falsified data in the work of the famous British psychologist Cyril Burt.¹² Over many years of what had been thought an illustrious research career, Cyril Burt apparently falsified data in support of widely accepted scientific views regarding the inheritance of intelligence.

Conclusion

A definition of science has been given which is *simple, true* to what practicing scientists in all fields including psychology actually do, and *humble* or "down to earth." Science is basically a method of careful and systematic observation by which man has learned and accomplished — through God's

grace — many wonderful things. Science is a tool for man to use and not a god to be worshipped. The use of science as a tool is also a completely human enterprise and as such is subject to all the limitations and pitfalls of other human endeavors. Errors are often made. Sins are often committed.

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The Dominion Covenant: The Foundation of Christian Economics

Ellen Myers

The Dominion Covenant: Genesis

by Gary North

The Institute for Christian Economics, P.O. Box 8000, Tyler, TX 75711, 1982. Hardcover, Introduction, xv, 496 pp. including Bibliography, Scripture Index, Topical Index; \$15.95 ppd. from publisher.

Gary North has produced a groundbreaking and seminal work which marks a major attainment in the confrontation between Biblical Christianity and evolutionism. As North points out, it "is difficult to recommend a list of books on Christian economics, since . . . the Christian world has neglected the whole question for three centuries." (p. 445) *The Dominion Covenant: Genesis*, is dedicated to Henry M. Morris and John C. Whitcomb, pioneers of today's creationist movement. North acknowledges that he could not have written his book without the pioneering work of Morris and Whitcomb, and he is right. Only uncompromising, bold and faithful creation belief, as we have by God's grace seen and participated in these past few years of our own generation, presents an invincible challenge to the brazen evolutionist mirage deceiving the world in the disguise of "science."

The Dominion Covenant: Genesis presents the Bible, and specifically the book of Genesis, as the foundation of Christian economic thought and practice, and more, as the only world view which can stand upon its own epistemological premises, and which is consistent with reality. North shows that we live in a world marked by "cosmic personalism" because it is created by the word and sustained by the moment-by-moment providence of the God of the Bible Who is a Person. The importance of the inescapable personalism and theocentrism of our world for all human action, and in particular for academic disciplines dealing with the social relationships of people — the social sciences and humanities — has been part and parcel of the research and published material of our own organization, the Creation Social Science & Humanities Society, from its inception. An enormous amount of North's discussions and conclusions can be paralleled by similar discussions and conclusions in CSSHS publications, for example, our past research on John Dewey, Pitirim A. Sorokin, or modern pantheist mystic evolutionists. This is not surprising, for our starting point — Biblical creation of man in God's image and likeness, and man's creation mandate to have dominion over the earth as God's steward — is the same as North's.

In addition to presenting an outline of Biblical creationist economics, *The Dominion Covenant: Genesis* also strikingly demonstrates the intellectual bankruptcy of all secular economic systems, including Marxism, Keynesian-

ism, and also the Austrian or Chicago schools of free market economics. All these systems are rooted in and shaped by the faulty, inconsistent, and epistemologically unfounded premises of secular evolutionism. We all realize that evolutionism is the indispensable ingredient of Marxism and other state monopoly economic systems. What may come as a surprise to some is the explicit and emphatic adherence of contemporary free market champions, such as Ludwig von Mises and Frederick A. Hayek, to unabashed and unadulterated evolutionism. North takes great care to substantiate this point by lengthy and numerous quotes from leaders of both the Austrian and the Chicago schools for free market economics, including, of course, Von Mises and Hayek. An entire section of *The Dominion Covenant: Genesis* (Appendix B: "The Evolutionists' Defense of the Market", pp. 323-356), is specifically set aside for this discussion, and it complements various other similar passages earlier in the book.

The following section is indicative of the total thrust of North's argument:

. . . the demise of nineteenth-century Classical liberal economics was assured from the start, precisely because Darwinism really does not believe in the "survival of the fittest" and "evolution through natural selection," once *man, the rational planner*, appears in history. . . the humanistic economists . . . cannot tell us why human minds agree, or why such minds can interpret the universe, or why the universe is coherent (since it has its origins in randomness or chaos), or why there is human freedom in ■ deterministic universe, or why the noumenal realm of ethics (outside of the determined realm of scientific law) can determine affairs in the external, cause-determined world of matter. Yet they say they can make all kinds of statements about economic events. How can they do this? They do not say.

The Christian economist *can* say. He points to a sovereign God who is the Creator. He points to ■ record of the creation in Genesis, chapter 1. He points to man, who is made in the image of God. He points to God's assignment to man in Genesis 1:28 to subdue the earth. He points to man's ability to name the animals. All of these facts of the Genesis account provide the foundation of Christian thought in general and Christian economics in particular. The orderly creation reflects an orderly, sovereign God. Man has been made in God's image, so he can understand the external world, for which he is responsible before God as a steward. Nature and man are not chance-determined, for how can anything be *determined* in a chance universe? Nor are nature and man determined by a law-chained system of impersonal, freedom-denying cause and effect. God is *sovereign*, man is *responsible*, and nature is *orderly*. The Christian announces this in confidence. The humanistic economists deny the first assertion, so they have found no logical, universally acceptable arguments to affirm the second and third. They are intellectually defenseless. (pp. 325-326)

One very interesting point made by North is that there have been two forms of rationalism in the West. Both are present in Darwinian and neo-Darwinian evolutionism as well as in the economic systems founded upon them. The roots of the first form go back to the social theorists of the eighteenth century (Adam Ferguson, Adam Smith, Edmund Burke, and others) and postulates that human institutions gradually arise from long periods of unregulated,

unplanned economic development (much like the view of evolution preceding the advent of man). The second form, going back to the French Revolution (but also perennially present in human history as Igor Shafarevich shows dramatically and thoroughly in his excellent book *The Socialist Phenomenon*) emphasizes central, elitist planning for ■ nation and ultimately for unified mankind. This second form of rationalism is represented by modern evolutionism which sees man as seizing control over evolution. "What must be understood," North writes, "is that eighteenth-century social theory influenced the development of nineteenth-century scientific evolutionary thought, not the other way around." (p. 328)

North believes that socialist interventionist economic system builders are obviously more appealing to most people, chiefly because "people want to live in a 'fair' regime, in which nobody is faced with total disaster . . . the concept of the equitable nature of the civil government undergirds the socialists' system" (p. 332). But in addition there is a great deal of internal contradiction in secular free market systems, because they are essentially utilitarian and hence beset with the insoluble problem plaguing utilitarianism in general, namely, how to measure aggregate well-being. Furthermore, if one argues, as does Hayek, that all values are evolutionary, one cannot help but fall victim to the implication of historicism, that is, that the free market economic system may be simply obsolete, and certainly cannot claim to be true or even best in the future merely because it seemed true or best in the past. (I once argued this point with a good "classical liberal" but, alas, atheist friend; he, like Hayek, had no real answer, yet would not abandon his atheism either.)

North argues on Biblical grounds that a free market economy and free trade most closely resemble a true Biblical Christian economy. One of the book's few shortcomings is its omission of the importance of private charity to help those who are in need through no fault of their own, and its omissions of a discussion of the role of government (the courts) in punishing fraud. However, *The Dominion Covenant: Genesis* is Volume I in ■ planned multi-volume economic commentary on the Bible, which doubtless will address issues now omitted or postponed.

There is an excellent discussion of evolutionist socialistic, state-monopoly economic and social planning outlined as early as 1883 by Lester F. Ward in his book *Dynamic Sociology*. Ward, a hard-working, self-disciplined man, worked for the U.S. Treasury, the Bureau of Statistics, and the U.S. Geological Survey. Finally he was appointed to the chair of sociology in 1906 at Brown University, and he was elected the first president of the newly formed American Sociological Association in the same year (p. 297).

All tenets of modern state socialism, based upon modern social evolutionists philosophy, and rejecting both Christianity and also Social Darwinism (championed by Herbert Spencer in England, and William Graham Sumner in America), are explicitly present in Ward's *Dynamic Sociology*. John Dewey's notorious "progressive" educational theories, administered by the government through teachers as social change agents, is fully anticipated. Ward's proposals included state-operated businesses, elimination of "waste" inherent in competition and private enterprise, elitist administration superseding public debate in elected legislatures, elimination of profit, and population control. In only one area of life no government regulation was desired — morality. Mankind, Ward said, was not innately evil but honest, and "if all the

people knew what course of action was for their best interest, they would certainly pursue that course . . . The inmates of our prisons are but the victims of untoward circumstances." (p. 310, quoting Ward).

North rightly calls Ward's system a "version of the dominion covenant". In his conclusion to the larger part of his book in which Ward is discussed he states: "Man cannot escape the dominion covenant. It is inherent in his being. He can only modify it." (p. 318) Evolutionism, too, places upon man the exercise of dominion over this earth (and over the future course of evolution!). In the evolutionist scheme, of course, there is no superior court of appeal, and there is no standard by which to decide what counts as right or wrong, good or evil absolutely. One limit to man's dominion is the finite environment: "It means that man will face either the limits to population growth — a sign of his own finitude — or else the limit of time, namely, the day of judgment. Both limits thwart autonomous, evolution-directing man. Man must thereby voluntarily limit his population, meaning that some men — the elite — will have to pass laws limiting the population growth of the stubborn, traditional, uneducated masses." (p. 318)

North also argues that men long for cosmic personalism, of which humanism's version is deified Man. (p. 319) An underlying strand of thought emerging time after time in the book is that no matter how eager men may be to throw off God and His creation decrees and law for their nature, they cannot escape Him and His decree. In His image they are made, and His dominion covenant they must exercise; their rebellion will only pervert God's design to their own hurt. This is, of course, a message recurrent throughout the Bible itself, but appallingly neglected by would-be Christian teachers and preachers today.

The Dominion Covenant: Genesis is full of important information; I found myself marking almost every page for future reference. A list of vital topics discussed systematically, in scholarly depth, and, most importantly, in consciously chosen conformity with Scripture, would certainly include (1) the God-designed harmony of interests between people of varying abilities and backgrounds, both individually and among nations; (2) scarcity and time as both curses and also as blessings when rightly understood and employed; (3) management of the ecology by Biblical dominion covenant principles; (4) the relationship between investment, accumulation of capital, prosperity, and character; (5) a Biblical understanding of the notions of intrinsic and imputed value, so important to economics; North beautifully begins this discussion with God's imputation of perfect value to His creation during and at the end of creation week; (6) the entrepreneurial function in a godly economy. There is a marvelous chapter on "God's week and man's week" (pp. 66-78) drawing a deeply spiritual and totally applicable lesson from the fact that man was created on the sixth day of creation week, the day before God's rest. Thus the day of God's rest, the seventh day for God, was also the first full day of man's existence, implying that man must properly start out all his endeavors with rest in God. (It is a point which was also at the root of the evaluation of John Dewey's philosophy in the *CSSH Quarterly*.)

This emphasis upon resting in God and beginning and anchoring our Biblical dominion task on this earth in that rest brings me to the one area of North's thought which is fraught, it seems to me, with problems from the Biblical perspective. It is North's belief in a visible kingdom of God to be constructed by us on this present earth ("post-millennialism"). Already in his introduction to *Dominion Covenant: Genesis* North names as a corollary of the

false notion that there is no distinctly Christian economics (psychology, political theory, education, etc.) the false view that

. . . there are no specifically biblical standards that we can use in constructing the kingdom of God. (Those who like to argue that there is no such thing as Christian economics also have a tendency to deny that there is now, or ever shall be, a visible kingdom of God on earth, unless Jesus Christ rules it directly by means of standards which He never revealed in the Bible, but which He will tell us about when He returns. Until He returns, we are off the hook; we have no kingdom-building guidelines or responsibilities.) The rules of the kingdom are indeterminate. In fact, the kingdom itself may be indeterminate. (xii-xiii)

In numerous other passages, North also speaks of the "future-orientedness" as an indispensable characteristic of men and women who would be good economic stewards.

Now it is true that a good steward must be aware of and wisely prepare for future needs, as shown, for instance, in the excellent stewardship qualities of the exemplary, godly woman of Proverbs 31. It is also certainly true that much of professing Christendom has been guilty of poor stewardship. However, the remedy for faulty stewardship is not belief in some future, visible, kingdom of God; it is simply neither more nor less than repentance and the exercise of godly stewardship henceforth, by God's grace.

We should see the kingdom of God as *now present* here on earth, within and/or among us, but not as "coming with observation." This is what our Lord Himself taught us (Luke 17:20-21), in answer to the Pharisees' question when the kingdom of God should come. Christ's answer to His apostles in Acts 1:6-7 teaches the same lesson. What we are looking forward to in the future, is not the kingdom's but *our Lord's* visible Coming Again as King. His kingdom, we repeat, "cometh not with observation" because, as Christ also tells us, it is not of this world (John 18:36). (Compare also His words to His earthly brothers in John 7:2-8, and Matthew 6:25-34).

How can we reconcile this seeming paradox that His kingdom is within and/or among us, yet does not come with observation and is not of this world? The answer lies in precisely that which is at issue in our entire discussion: the godly exercise of our stewardship, in His Spirit and in His rest, accepting His disposal of our labors as it pleases Him (as did Job, "The Lord giveth and the Lord taketh away — blessed be the name of the Lord"), while we are waiting for the visible revelation ("Coming Again") of His Person among us (Luke 22:69; Acts 1:9-11). This is an event which will come unexpectedly, and whose exact date "no man knoweth, no, not the Son, but the Father only" (Matthew 24:36; 42-51; Mark 13:32-37, Luke 21:34-36).

It is really not a problem! We are here and now "kings and priests" to our Lord (1 Peter 2:9; Revelation 1:6), fulfilling our several callings faithfully in His sight and before men, so He might receive His own with increase at His return. This is in agreement with our Lord's parable about the pounds (Luke 19:11-27) and parallel Scripture passages.

The kingdom is His right now, and though not coming with observation, and though not being of this world, it is real — it is, in fact, the only true reality. This is proclaimed triumphantly in Scripture after Scripture from the Old Testament through the New. Our Lord Omnipotent reigneth right now. Once this glorious truth is anchored in our hearts and minds by His grace, how can we

not be willing and active stewards over His marvelous works and goods, even all His creation entrusted to our care?

In bestowing His grace unto stewardship upon us, He is today using our "postmillennialist" or "reconstructionist" brothers and sisters, including Gary North. No matter what our own eschatological persuasions may be, let us by all means heed their just rebukes about our neglect of, or retreat from, active, total stewardship — from despising God's Dominion Covenant with us — and mind their exhortations to repent and bring forth fruits meet for repentance. God forbid that it should be said of us that, to paraphrase C.S. Lewis, "the trumpet no longer seriously disturbs our rest when we have murmured 'post-millennialist' or 'reconstructionist'."

The book's hundreds of footnotes, many of which substantially enlarge upon the text, and the outstanding, detailed and encyclopaedic bibliography are a researcher's delight and open door upon door to an inquiring, diligent reader. Through the bibliography, as well as through the listing in the footnotes of dozens of additional books serving as sources for the text, the Christian scholar intent to serve his or her Lord can acquire further knowledge not only in economics but also in many other areas.

This book is not written for the popular market but for what North calls "a remnant" — people recognizing the theoretical and practical problems of secular economics, and convinced that there is such a thing as Biblical economics. This "remnant" must also have certain academic preparation and scholarly diligence; not everyone will be able, as I was (due to college semester break), to read it straight through within a few days. It is closely reasoned, and I do not believe it can be "skimmed". The style is terse and, to me, totally interesting, with many touches of humor and a certain straightforward simplicity. The documentation and quotations from other authors are more than ample; one really gets much more than just one book, one gets Ward, Hayek, Eiseley, Dobzhansky as well to name but a few. If you fit the "remnant" characteristics mentioned above, you certainly should get, read, and absorb this book. It is a God-given weapon in the Christian-creationist arsenal of our time, and a tremendous addition to the storehouse of Christian-creationist knowledge and scholarship in the social sciences (and economics in particular). In the best sense of the word, *The Dominion Covenant: Genesis* edifies — builds up — the Body of Christ which is the Church, at this point in time.

BOOK REVIEW

Solzhenitsyn at Harvard. The Address, Twelve Early Responses, and Six Later Reflections, edited by Ronald Berman. Ethics and Public Policy Center, Washington, D.C., 1980, Second Printing, 1980. 143 pp., \$9.50 cloth, \$5.00 paper.

This book contains Alexandr Solzhenitsyn's June 1978 Harvard Commencement Address, and a well-balanced cross-section of essays by liberal, conservative, and politically non-descript critics. We recommend it highly to Christians engaged in the study or teaching of political science, world history, and the proper role of the news media.

The early, brief responses to the address are rather evenly divided between angry opponents (James Reston, Archibald MacLeish, editorials in the *New York Times*, *Washington Post* and others) and moderate endorsers (including Arthur Schlesinger, Jr., and the *National Review*). No critic speaks from an explicit Christian perspective. The strongest and most concise endorsement of Solzhenitsyn comes from George P. Will, the nationally syndicated newspaper columnist singled out by President-elect Reagan for a private visit and luncheon in November 1980. Among the hostile reactions, fury about Solzhenitsyn's sharp criticism of the American news media was most prominent, most to be expected, and, alas, most blind. To this reviewer, Solzhenitsyn's news media criticism was right on target in every respect.

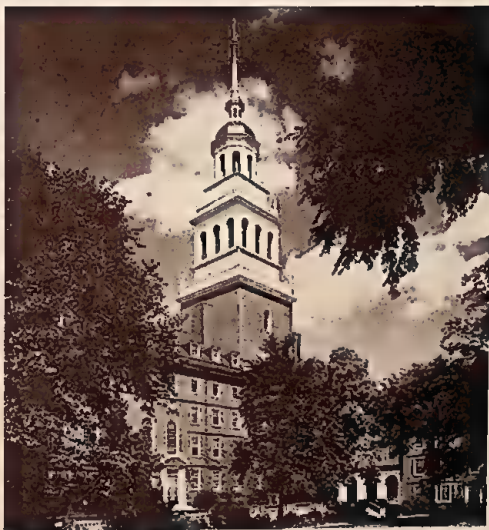
The later reflections respond much more thoughtfully and fairly, even when disagreeing with Solzhenitsyn (none totally disagreed). The essay by Sidney Hook in defense of "democratic pluralism" over against Solzhenitsyn should be carefully studied by all who rightfully suspect such pluralism on Biblical Christian grounds. In another thought-provoking critique, "The Weightier Matters of the Law", Harvard Law School professor Harold J. Berman objects with some justification to Solzhenitsyn's sweeping critique of supposed Western "legalism."

In his own essentially pro-Solzhenitsyn essay editor Ronald Berman convincingly argues that Solzhenitsyn belongs to a long line of traditional Western thinkers beginning with St. Augustine and including "many of the convictions of *The Federalist Papers*," Edmund Burke, Dr. Samuel Johnson, Jonathan Swift, Joseph Conrad and T.S. Eliot. To these, George Will had added Thomas Aquinas, Richard Hooker, Pascal, Thomas More, Cicero, (surprisingly, Hegel), De Tocqueville, Henry Adams, Irving Babbitt, Paul Elmer More, Peter Viereck, "and others (who) constitute a submerged but continuous tradition that shares Solzhenitsyn's anxiety about American premises and the culture they produce." Several critics point out that Solzhenitsyn's address might easily fit the "Puritan" Harvard of two hundred years ago. For instance, Arthur Schlesinger, Jr. introduces his essay with a statement by Samuel Langdon, President of Harvard in 1775, which strikingly anticipates Solzhenitsyn.

Other commentators correctly emphasize Solzhenitsyn's kinship with Russian Orthodox Christian thinkers such as Dostoevsky. Hence Solzhenitsyn emerges as the spokesman of a *common* (and not unilaterally "Western" or "Russian Orthodox") Christian position which is reminiscent of and entirely compatible with the "mere Christianity" of C.S. Lewis.

It is the beauty and worth of Solzhenitsyn's stirring address that it is ■ clarion call, a "trumpet giving a certain sound" so we Christians who listen to him may prepare ourselves for battle under God (I Corinthians 14:8). This, of course, was what Solzhenitsyn doubtless felt himself called to accomplish — and this is what academic critiques of his address, however well balanced and fair, must perhaps inevitably obscure. Solzhenitsyn did not speak or mean to speak as an academic, but as a Christian prophet.

— Reviewed by Ellen Myers



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Index to Volumes III and IV of the CSSHS Quarterly

Vol. III, No. 1 (Fall 1980)

Ackerman, Paul D.: *Defending Meaningful Self: A Book Review*

Burton, Phillip B.: *Sonnet*, and, *To Eden Then We Came* (Poetry)

Myers, Ellen: *Europe and Creation Science in 1980*

Rushdoony, R.J.: *The Necessity for Creationism*

Vale, Carla: *Not Yea-and-Nay* (Poetry)

Vol. III, No. 2 (Winter 1980)

Myers, Ellen: *Conflict-Action-Growth vs. Rest in God: An Appraisal of John Dewey (Part I)*

Paar, E. Sue: *Christmas Red* (Poetry)

Smith, Robert F.: *Origins and Civil Liberties*

Tinkle, William J.: *Comments on "The Tragedy of Edmund Gosse"*

Vol. III, No. 3 (Spring 1981)

Ackerman, Paul D.: *A Happy Development* (on Prof. Dean Kenyon)

Carnes, Tony: *A Visit with a Polish Dissident*

Gosselin, Paul B.: *Myths of Origin and the Theory of Evolution*

Hutson, Kathy: *Twain and Uniformitarianism*

Kellogg, William: *The Identity of Man*

Myers, Ellen: *Conflict-Action-Growth vs. Rest in God: An Appraisal of John Dewey (Part II)*

Paar, E. Sue: *"Except the Lord Keep the City"* (Art)

Announcement of CSSH Contact Persons

Vol. III, No. 4 (Summer 1981)

Coleson, Edward: *The Bishop and "Darwin's Bulldog"*

Myers, Ellen: *The Futility of Autonomous Speculative Thought*

Myers, Ellen: *Conflict-Action-Growth vs. Rest in God: An Appraisal of John Dewey (Conclusion)*

Rouster, Lorella: *The Pivotal Importance of Dinosaurs in Creationist Thought*

Vol. IV, No. 1 (Fall 1981)

Bergman, Jerry: *There is Nothing New Under the Sun*

Ellwanger, Paul: *Racism and Origins*

Myers, Ellen: *Why Be Moral?*

Olsen, Kathy: *The Singer*, by Calvin Miller (Book Review)

Stabell, Timothy D.: *A Constructed Dialogue Between a Christian Graduate Student and his Non-Believing Professor*

Vol. IV, No. 2 (Winter 1981)

- Myers, Ellen: *Psychology Gone Awry*, by Mark P. Cosgrove, and, *Psychology from a Christian Perspective*, by Ronald L. Koteskey (Book Reviews)
Myers, Ellen: *The Skinner Trap: Abolishing Man's Worth*
Olsen, Kathy: *Saturnalia '81* (Poetry)
Powell, Diane: *The Whole Man: Studies in Christian Anthropology*, by Ronald Gregor Smith (Book Review)
Spin-off from *Arkansas Creation-Evolution Lawsuit (A.C.L.U. vs. CSSHS)* (Announcement)
Vale, Carla: *"Their Worm Dieth Not"* (Poetry)
Vinson, Doug: *Fat Albert — In God's Image*

Vol. IV, No. 3 (Spring 1982)

- Cooper, George W., Jr.: *Creationist and Evolutionist Dogmatism*
Lohrengel, Ralph C.: *The Counter-Revolution of Science: Studies on the Abuse of Reason*, by F.A. Hayek (Book Review)
Moe, Russel: *Eulogy*
Myers, Ellen: *Pantheistic Mysticism vs. Created Reality*
Taylor, Ian: *Historical Sketch: Robert Thomas Malthus*
Vale, Carla: *Things New and Old* (Poetry)

Vol. IV, No. 4 (Summer 1982)

- Ackerman, Paul D.: *Psychology as a Humble Science*
Gow, Haven Bradford: *Man is Moral Choice*, by Albert Hobbs (Book Review)
Myers, Ellen: *In Praise of History*
Myers, Ellen: *The Ultimate Evolutionist Model: Evolution by Purposive "Forces"*
Myers, Ellen: *The Politics of Moralism*, by Erling Jorstad (Book Review)
Myers, Ellen: *The Taste for the Other*, by Gilbert Meilaender (Book Review)
Vale, Carla: *To a Retarded Child* (Poetry)

Every issue of the *CSSH Quarterly*, Volumes III and IV, also contained an editorial by Paul D. Ackerman.

All issues of the *CSSH Quarterly* are now out of print, except for Vol. IV, No. 3 and 4. Xerox copies of individual articles may be obtained for \$1.00 per article, and self-addressed stamped legal-sized envelope. Please address reprint requests to Creation Social Science and Humanities Society, 1429 N. Holyoke, Wichita, Kansas 67208 (USA).

From the "Diary of an Old Soul"

The life that hath not willed itself to be,
Must clasp the life that willed, and be at peace;
Or, like a leaf wind-blown, through chaos flee;
A life-husk into which the demons go,
And work their will, and drive it to and fro;
A thing that neither is, not yet can cease,
. . .

But when I turn and grasp the making hand,
And will the making will, with confidence
I ride the crest of the creation-wave,
Helpless no more, no more existence' slave;
In the heart of love's creating fire I stand,
And, love-possessed in heart and soul and sense,
Take up the making share the making Master gave.

That man alone who does the Father's works
Can be the Father's son; yea, only he
Who sonlike can create, can ever *be*;
Who with God wills not, is no son, not free.
O Father, send the demon-doubt that lurks
Behind the hope, out into the abyss;
Who trusts in knowledge all its good shall miss.

— George MacDonald (1824-1905)

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2. All basic types of living things, including man, were made by direct creative acts of God during the Creation Week described in Genesis. Whatever biological changes have occurred since Creation Week have accomplished only changes within the original created kinds.
3. The great Flood described in Genesis, commonly referred to as the Noachian Flood, was an historic event worldwide in its extent and effect.
4. We are an organization of Christian men and women who accept Jesus Christ as our Lord and Saviour. The account of the special creation of Adam and Eve as one man and woman in the image of God and their subsequent fall into sin is the basis for our belief in the necessity of a Saviour for all mankind. Therefore, salvation can come only through accepting Jesus Christ as our Saviour.

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EDITORIAL

page 1

NOTICE TO CSSHS MEMBERS AND TO SUBSCRIBERS OF THE CSSH QUARTERLY

page 2

LETTERS AND COMMENTS

page 3

ANNOUNCEMENT

page 3

DENYING TRUE REALITY — MYSTIC EVOLUTIONISM IN PRACTICE

Ellen Myers

page 4

WHAT IS RELIGION?

Jerry Bergman

page 10

PSYCHOLOGY AS A SCIENCE

Paul D. Ackerman

page 13

THE DOMINION COVENANT: THE FOUNDATION OF CHRISTIAN ECONOMICS

Ellen Myers

page 18

SOLZHENITSYN AT HARVARD (Book Review)

page 24

POETRY

page 28

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